Minachil was a very successful and popular *Vaidyan*. The local public had submitted several memorials for awarding a grant-in-aid to him. He and other *Vaidyans* of good reputation among the Vilakkithala-vanmars should be awarded grants-in-aid by Government.

In the matter of admissions to the nursing and midwifery classes, concessions should be given to the women of the Vilakkithala community and a few of them should also be granted scholarships for higher studies in medicine.

DEWAN'S REPLY: Mr. Appavu Vaidyan, in several instances you recommend the appointment of particular individuals whom you name. I am afraid we cannot take notice of any such recommendation in the Assembly. Any individual who wants appointment should apply to the Head of the Department concerned. As I said on a previous occasion, this Assembly is not a recruiting agency. But every consideration will be shown to members of your community who qualify themselves and in passing, I may mention that very great care was taken, in the selection recently made for the midwifery class at Quilon, to select members of the Vilakkithala Nayars.

In the case of education like certain other backward communities, the Vilakkithala Nayars also are eligible for half fee concession in English Schools; and a good number of open and close scholarships are open to them.

As opportunity offers and occasion demands, fully qualified members of your community will be considered for appointment, and I shall draw the special attention of the Heads of Departments to the responsibility which lies on them in this respect.

149. The present condition of Malayala Brahmin Jenmies and the help they require from Government.

MR. NARAYANARU KRISHNARU (*Member, Jenmies, Trivandrum Division, Group II*) said that the Malayala Brahmins were the descendants of those Brahmin settlers whom Parasurama took over to Kerala and to whom, in atonement of the matricide which he committed, he made a gift of all the lands in Kerala. The right of a Malayala Brahmin to his *Jenmom* land was thus derived from the gift of Parasurama. In regard to the exact nature of this *Jenmom* right several high authorities had expressed themselves in various ways, all upholding the supreme and indefeasible title of the *Jenmies*. According to one eminent author, the *Jenmies* had the freehold right in the land, whereas the *Kudiyans* had only a mortgage right. According to another, the Namputiris were the *owners* of the Malayalarajyam ever since it came into existence, and the *Kudiyans* were persons to whom these owners had transferred the lands merely for the sake of cultivation on terms settled between them. Another authority said that the *Jenmi* had full proprietary right over the *Jenmom* land and that no one on earth could curtail or take away that right. Yet another authority held that the *Kudiyan* was bound to renew his title once in twelve

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years, that at the time of renewal he was bound to tender *Polichezhuthavakasam* to the *Jenmi*, and that the *Jenmi* was entitled to evict the *Kudiyan* from the land in case he failed to pay *Michavaram* or *Polichezhuthavakasam*, or did not properly cultivate the *Jenmom* land, or did not pay the *Kanom* demanded by the *Jenmi*. These and other similar rights, which many high authorities agreed the *Jenmies* possessed in their own right, were curtailed for the first time in Travancore by the Proclamation of 1042. For one thing this Proclamation laid down that the *Jenmies* were not entitled to evict their *Kudiyans* so long as the latter paid *Michavaram* and other customary dues without default. *Kudiyans* were also permitted by the Proclamation to deposit in courts the amount of the *Michavaram*, *Polichezhuthavakasom etc.*, which the *Jenmies* left in arrears with them. The rights of the *Jenmies* suffered further under the Regulation of 1071. If any amendments were to be brought about in this Regulation, it should not be by means of a Regulation passed by the Legislative Council. The greater majority of the members of the Council were *Kudiyans* from whom the *Jenmies* could by no means expect a square deal. The best way to amend the Regulation would be to form a committee consisting of the Dewan, the Chief Justice and the Land-Revenue Commissioner, for this committee to hear the views of an equal number of representatives taken from among the *Jenmies* and the *Kudiyans*, and for the committee to draft a bill which should be promulgated by H. H. the Maha Rani Regent direct.

DEWAN'S REPLY: Mr. Narayanaru Krishnaru, I do not think you need be alarmed that the *Jenmies* will not receive just and fair treatment at the hands of the Council, and equally you need not be alarmed that the Government will permit unjust or unfair treatment to any section or community of the State.

In regard to the Jenmi Kudiyan Bill, to which your representation mainly relates, I would earnestly suggest to you to wait and see how things develop at the Conference that we are going to hold shortly, at which we are going to have two Jenmies and two Kudiyans and which will be presided over by myself. We may be able to discover the rights and disabilities of both parties at this Conference. Afterwards it should be easy to frame a bill which will be acceptable alike to the Jenmies and to the Kudiyans.

The Member then emphasised that the Jenmies would not get justice at the Conference or in the Council.

DEWAN: I do not think you are justified in anticipating this.

150. Need for removing the inequalities of Cotholic Christians in the public service.

MR. CHERIYATHU CHERIYATHU (*Member, Meenachil taluk, Group II*) said that the Catholic community was one of the biggest communities in the State. In point of mate rial prosperity and

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